I heard, instead of argument (Bible) for sprinkling, a harangue and ridicule of trine immersion, to which I replied on the defense in the easiest way possible to ease my own conscience. I was very sorry to be obliged to go into controversy, and I should not have done so had I not been attacked in the manner I was. The result is with God. I was very sorry for one thing beside; viz, that so many were near the kingdom, yet left outside with the "devil's soothing syrup" in their mouth—"I will soon" instead of now.

I will in the future speak of likes and perhaps dislikes of Virginia. Meanwhile, may God bless the work here and elsewhere.

My address will be Middletown, Va., for the next ten days from time of next B. E.

R. Z. REPLOGLE.

From Lanark to Auburn, Ill.

We closed our meetings in Lanark on the first of Dec., and started immediately for Auburn to commence another. The meetings at Lanark were not thoroughly successful, although the accessions were of high order and the future outlook not at all unfavorable. So many and varied were our entertainments that it would be useless to name parties contributing thereto. Bro. Will H. Harrington's family shared their home with us most of the time.

It took two days to reach Auburn owing to miserable railroad connections and delayed trains, but we commenced on the 3rd, and have continued since.

Audiences large and interest the very best, although the roads are bad and the nights dark. Some good may be done here. Bro. A. M. Ridenour is pastor, and his relation to the charge he is over is warm and cordial as it should always be. He has confidence in the church and the church in him.

Illinois is a beautiful country, just such a country as Christianity should prosper in. The broad prairies dotted with comfortable residences, and the streams fringed with woodlands, and the rich veins of coal beneath the surface, the rich soil, excellent water, and temperate climate all combined to make this one of the healthiest, wealthiest, and most lovely countries in North America. The Mississippi Valley is the garden of our country.

In company with Bro. Ridenour, I visited Springfield one day and took in some of the principal sights. The State House recently completed at an expense of four million dollars, is a magnificent structure. The paintings upon its walls, the battle flags and mementoes of the late war in Memorial Hall, the wonders of taxidermy and petrifaction and ancient pottery in the spacious museum, all spoke in thunder tones of God's greatness and man's weakness. If only a few thousand more could look upon the wonderful works of God in nature and be impressed.

Then there were the statues of Douglass and Lincoln—the two western giants of debate—long since enshrined in history.

One cannot stand beneath the stately form of Lincoln's statue without feeling a little thrill such as quickened the nation's pulse a quarter of a century ago Wonderful man!

Well, we are pleased with the people about and within Auburn. They are good patrons of the sanctuary, and but little of jealousy is manifested. All seem interested in promoting the cause of Christ and apparently the majority can see some beautiful flowers blooming "beyond the party walls" that hedge in each denomination and hedge out all others.

If only these theological engineers that are engaged in running party lines would stop and all come to the Gospel and accept it and it alone, how much better it would be.

J. H. WORST.

Little in Much.

Yes, Bro. Editor, our last article was most woefully distorted, but the following issue fixed it all up. Thanks.

Things in this moral bailiwick are about *statu quo*, with occasional recruits for the Master.

On Saturday last, 3rd, we went out to New Enterprise to see how Bro. Shaver of the "Old Dominion" was doing in way of recruiting for the Lord's army. We met Bro. Shaver in the church, ready for the evening work, feeling, however a little despondent, as the results seemed a little slow, but we tried to encourage him, when he entered the pulpit and gave us an excellent sermon, he extended an earnest invitation, when seven stood up for enlistment. It almost resulted in an old-fashioned Methodist shout. On Sunday afternoon we witnessed the immersion of 9 persons, of whom the church may well rejoice. We left on Monday, the meeting still in progress. And in conclusion will simply say that this preacher, who comes from south of Mason and Dixon line, is by no means a novice, but wields the sword like an experienced warrior.

In Nos. 46 and 47 of Gospel Messenger, we find a number one article from the Huntingdon editor on supported ministry. It has the true, biblical, common sense ring about it, argued from the stand point of justice and equity. There is just one little dodge in it, and that appears in his language thus: "We are pleading for neither a paid ministry, nor a salaried ministry. It is a simple exchanging of commodities for service rendered." Now Bro. Henry, why not call things by their right name. Why not say "supported ministry?" Who in all this mundane sphere ever heard of a "commodity" ministry? It is much better English to say "supported ministry," than preaching for "commodities." With little bit of dodging a reality, we can endorse every word of the article. It is much progressive, and the editor may hear ecclesiastical thunder if he gets too liberal.

In our persuing the Gospel Messenger, we observe a prominent conspicuousness of non-recognition of two prominent religious papers, viz: "BRETHREN'S EVANGELIST" and Bishop Calvert's paper. Don't know that we have ever read a solitary quotation from either, and most especially from the latter, which has a large cash subscription list from "Morrisons Cove." Now, see here, brethren, we undoubtedly say some good things, that would bear reference to, and if you can not reconcile your consciences in any other way, you might, in the language of—"render unto Cæsar the things that are Cæsar's"—find justification in so doing. But, we are still the more surprised that we see no quotations from Bishop Calvert's paper, Certainly his paper is orthodox, as he claims to be one of the most "orthodoxish" of them all. Now brethren be a little charitable. A little leaven in this direction may after a while, leaven the whole lump.

W. L. SPANOGLE.

Martinsburg, Pa., Dec. 8th, '87.

From the Coast Range.

On the 26th inst., sister Beer and I, in company with Brother and sister Shanks and brother and sister Christensen, went via Byron to Eden Plains school house, which is about twenty miles north of Altamont. The latter place is where we live, and is in the Coast Range Mountains, in Alameda Co., and fifty-six miles east of San Francisco. Eden Plains is in the great San Joaquin Valley.

There are a few faithful members living in this portion of the Valley, in Contra Costa County, who are in an isolated condition, having had no preaching while I was in the East. As soon as I could after my return, I paid some of them a short visit, and made arrangements for a few meetings. To fill these appointments, and to lay some plans for the future, was the object of the present visit. We were kindly received, hospitably entertained, and satisfactorily encouraged in our work. In all probability the next Brethren Church that will be built in California will be somewhere between Byron and Eden Plains school house.

We had two meetings, one in the school house just named and one in the M. E. church at Brentwood, a town on the Southern Pacific Railroad, a few miles south-west of the school-house. The meetings were not largely attended, but the attendance was as good as could be expected under existing circumstances. At our meeting on Saturday evening Bro. Shanks, our Altamont deacon, made us a nice, off-hand speech, stating what has been done at Altamont, how it was done, and recommending the same to be done in this place. His remarks were well received, and we hope they will have their designed effect.

We returned to our homes yesterday evening, having enjoyed the trip very much. Today it is raining a little, and we are beginning to wish for more rain. We have been having a few unusually cold days for this country. There was ice fully one fourth of an inch thick, and some of our pumps were ice-bound.

In a week from today, sister Beer and I intend to go to Lathrop to assist Bro. Wolfe and Bro. Plummer in a protracted meeting, and to enjoy a communion with them on the evening of Dec. 10th, after which I will endeavor to report again.

We read the EVANGELIST with a great deal of interest, with some anxiety, and a little amusement; and we are truly glad that the good work is going on, that our evangelists are busy, and that many are being gathered into the fold of Christ. The next six months should add more to our number than were ever before added in the same length of time. May we all labor to this end, and may God bless every faithful effort, is my hope and prayer.

J. W. BEER.

Altamont, Cal., Nov. 28th, '87.

Lanark, Illinois.

Bro. J. H. Worst came here and began meetings, in the Baptist church in Lanark, on the evening of Nov. 12th, and continued the meetings until the evening of Dec. 1st. Bro. John has lost none of his former earnestness and power by following the plow on the prairies of Dakota; but rather gathered more. Our former convictions were strengthened afresh, believing that Bro. Worst's divine calling—if there be such a thing—was preaching Christ from the pulpit and by his daily life, and not farming. The history of man has proven to us beyond a doubt, that success depends very largely whether we follow our calling. He does not seem to be called to drive a team, hold a plow, or run a thresher. We sincerely trust that at no distant day Bro. Worst may be following his calling.

During the meetings two expressed a desire to become Christians. One was baptized today, the other one will be in a short time. The meetings were a success, especially when we believe one soul is worth more than the whole world.

Bro. Worst left this morning for Auburn and Ocoya, Ill., where he will remain until about Jan. 1st, when he will return again to Milledgeville, Ill., and Bethlehem. His wife and family are visiting in the neighborhood until January.

Z. T. LIVENGOOD.

Dec. 2nd, 1887.

Virginia Notes.

Thanksgiving was observed at home, that is, "where mother is." As we boardered the train, we found our worthy elder, E. B. Shaver on his way to Pa. He was accompanied by our young minister John W. Leedy who stopped off at Kernstown. We felt sorry for Bro. Shaver to leave us for so long a time as he had promised the Pa., brethren.

Bro. Shaver is doubtless one of our best, conscientious and most deserving ministers that we have in the whole brother-hood. He has through God's help been the means of adding thirty-five souls to the church in sixty-four days. There has been no special effort neither in this time, unless we call Bro. Shaver's every day work an especial effort. He has not held meetings longer than about a week at a time.

What we lost in Mallott, we are gaining in Bro. Shaver. Oh, for more men like our worthy elder.

Thanksgiving "at home" was a time long to be remembered. All the children were there with father and mother, which constitutes an unbroken family. In the parlor all were gathered, a hymn was chanted and prayer offered to Almighty God for His manifold blessing bestowed upon us all.

Thanksgiving day is turned by many from its orignal purpose to a day of general sport, such as hunting, feasting and a day for excursions and such like, instead of regarding the day which the true meaning of the word implies.

Here enclosed you will find a copy of Bishop Weaver's "Pride" sermon which I think would be very suitable to have published in the EVANGELIST. I believe it would be a good emetic for our church to take to throw off the superfluity that may be bundled up. I had read it about a year ago but think it quite suitable for us all to take now.

Reports are coming in through the EVANGELIST of many additions to the church. This is encouraging, and I think it makes us all feel good and happy.

Bro. Wm. Pullen reports 4 additions in last week's EVANGELIST; Bro. McClain reports 14 through Bro. S. T. Grove's preaching; sister Sterling reports 40 through Bro. DeBolt's preaching, and Bro. Shaver reports 6 additions, which makes in all 64 in last week's paper. Such a work is good indeed.

Our new church will be dedicated about New Year. Bro. Shaver will give definite time.

G. A. COPP.

Fisher's Hill, Va.

Dedication.

The new church house named Enterprise, located five miles north west of the town of Roann, Wabash Co., Ind., will be dedicated the first Lord's day in January. This is a union house, built and owned jointly by our brethren, the Conservative Brethren and the Reformed church, but to be dedicated by the Brethren church, and we, as a local congregation extend an invitation to all of the above named brethren to be with us on that day. Bro. J. H. Swihart has been chosen to preach the dedicatory sermon. By order of the church.

J. W. FITZGERALD, Pastor.

OUR CHURCH.

Bro. J. A. Miller is expected to preach at the College next Lord's Day.

All orders for the report of the late Convention can now be filled promptly.

Louisville Church, Ohio, reports $60.00 on the "Dollar Fund" through Josiah Keim, pastor.

All orders for the Annual are now filled. Send in for a copy or more. Every family of the church should have a copy.

We are now ready to attend to business promptly. This we have not been able to do since the convention, before now.

Bro. W. S. McClain informs us that the article under the title of "Aurelia, Iowa," Nov. 30th, should read, fourteen additions instead of thirteen.

A card from Sister M. M. Sterling informs us that Bro. DeBolt baptized nine at East River Side last Lord's Day. Bro. D. is doing a glorious work.

We have articles of correspondence from Bro. Brown, Stephen Hildebrand, J. H. Palmer, J. F. Koontz, and others which will appear next week.

Elder John Nicholson has been holding a successful revival meeting in the Pony Creek church, Kansas. Elder Shafer of the German Baptist Church supplied his place at Holmesville during his absence.

NOTICE.—The church at Auburn, Ill. will hold a love feast on Saturday evening, Dec. 17th, commencing promptly at 4 o'clock. A cordial invitation is extended to all.

A. M. RIDENOUR, Elder.

A card from Bro. Bashor informs us that he has changed his address to Pasadena, Cal., and in care of J. C. Studebaker. He also informs us that Bro. Brockwell has taken up his residence there, and so have others from that city. Bro. Will Read, of Sioux Falls, Dakota, has moved there, and others will come from the North soon. There are now about thirty members in that city, and Los Angeles. We think this is a quorum and they are ready to begin business.